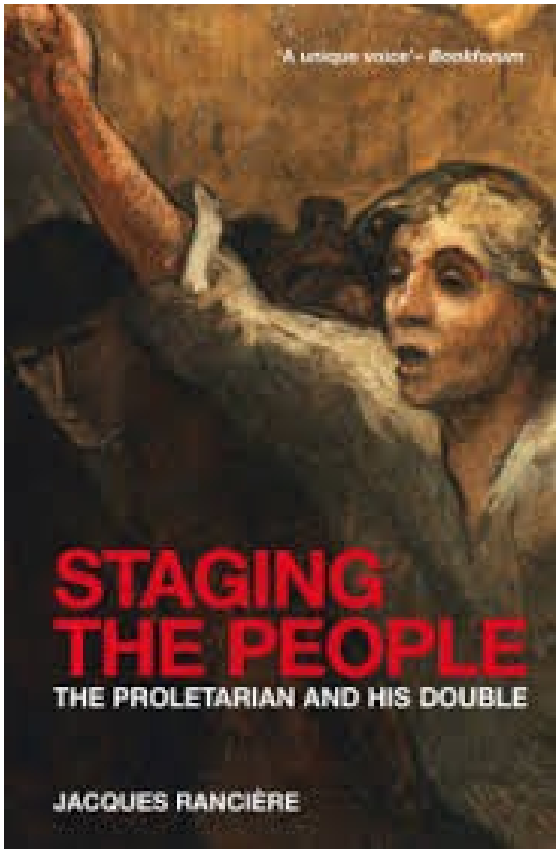
The Arcana of Reproduction (Read with Dialectical Totalisation and Unpaid Labour as a Social Labour)



(The Image means to Stage the People more, like the Women who Resist in a Uprising, is the Proletarian worker’s Double,

something like the Other side of life or the Unsaid, or Unseen when a Woman is in a Laundry Labouring and this becomes a Staging as Important)

By Shomit Sirohi

Introduction

So in fact in Marx, reproduction is the schema outside the sphere of production – it is then a cultural and Symbolic world as well as a house world – it is just being in the world then that explores this – and so temporality is then added to Marx's process of concrete and abstract labour as abstract time which then is also socially necessary labour in fact as temporality – I mean now it makes sense dialectical totalization

as resembling individual, competitive and national and international capital with though I meant a ensemble of boxers boxing in a match – this simple direct patriarchy of a man and woman is freed by free love and feminist politics – it explores therefore reproduction – the process of reproducing the social relations and is then – reproduction – not just production process – the whole thing which is traversed like a double-click mall photograph of a woman – photography then as reproduction – how this so happens to be an interest to reproduce the labour in subsistence for the poor and in leisure for the richer women and men – which is the cultural sphere finally – reproduction is based on unpaid labour though which begins in the house. Reproduction is things like clothing

needs, shampoo, and bathing needs, even in fact food needs, and food dining needs, and even in fact house rent needs – in it is also entertainment needs – all of this leads to the reproduction process which is then patriarchal because of unpaid labour which is how the house, domestic work and even outings have the ensemble structure.

I. Reproduction of Labour – what is a Reproduction of Labour and is it Domestic Labour

In fact the word reproduction sounds like returning home and producing, the diction of language. This simple etymological exercise then describes why Marx added the schemas of reproduction into the

main identification of capital and labour as the question of labour and its exploration of social relations.

II. Deconstruction – Just a Detour

In fact then the process of reproduction, is also not a machinic word like that, which though is the title of this work, with an arcana, which means something arcane, and hard to traverse, but then is found before you like a found object in Jewish scriptures, which can also be a mis-recognition of the form of capital which has within it a process of arcane production called the process of reproduction almost like a sphere, that is fashionable in the process of fashion in fact which then works on the process more of reproduction and so is now entering into the dialectical process of capital

and social forms. Why in fact there is at first a house, and its domestic labour which is then fraudulent to the woman especially but also the black woman, or black man in line with the woman, which then is the whole process of a dialectical totalization. I mean then to dialectically relate the process of reproduction into the production process as its extended model not of ideology and its terminology, but in fact of exploring social relations wider to the base and structure of capital – but its living Otherness – something like a world of reproduction – or in fact culture and so the names and shores of history. It means then indisciplined subjects of the process of capital.

III. Arcana of Reproduction – how the Symbolic is then Read off

In fact then the architectural process of visiting a shop can have a symbolic process which then is patriarchal – that the man is abusive to the woman in some sense – this then is the arcana of reproduction.

IV. Reading Literature and Arcana of Reproduction – Unpaid Labour as Explorations of Social Relations from a Feminist Standpoint – why in fact Feminism is then also a Philosophical Point of what Beuavoir Calls the Second Sex – Woman who is more dialectical than even the most political man but goes out only with such a man in fact – the writing adds a poetic and literary as well political leader –

In fact the dialectical Second Sex with the Militant and Writerly political Man – where she then becomes a woman and is in fact then free which becomes the feminist woman, model and philosopher – this then reads the form of sex and woman and man – what then means is the unpaid labour of in fact domestic work, and then in fact bus sector labour, which then means also cinema instances, and forming a shop and its labour in the shop selection of a menu of dining items – which can all then be unpaid labour – the labour of men in a direct way opposed to the woman because in fact of a certain labour in the house being domestic work which can be then bus labour and can also be resteraunt labour which demeans the woman as she should labour – so in fact Everyday Feminism is the

only way out of this arcana – which then is a poem.